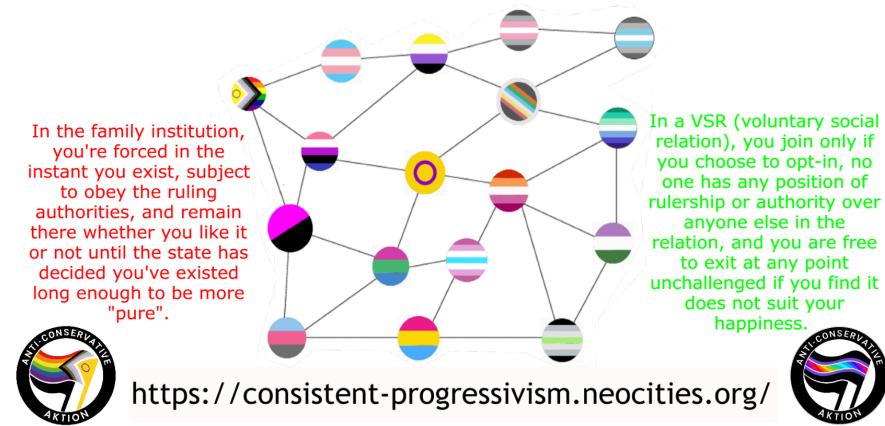


VOLUNTARY SOCIAL RELATIONS ARE CONSISTENT PROGRESSIVISM.



What is the family institution?

Ageism is one of the greatest evils known to existence. It is by far one of the worst and most oppressive forms of conservatism deployed and that has been deployed historically, still being used today. Conservatism has had by far the most success with instilling ageism deeply into society, so deeply that even a vast number of self-identified "progressive" spaces have taken it up and let it go undetected,

despite ageism being one of if not the most contradictory of all forms of conservatism. If you have not yet reached the time quota of existence arbitrarily put forth by the state for you to be considered “pure”, your actions are restricted in a near countless degree of ways. Your freedom to work, love, drive, exist in general spaces, drink, do drugs, identify, and take almost any action is completely prohibited via the state, reducing you to what is essentially a *de facto* slave status.

But it becomes an official slave status when you discover the means by which the state holds such conservatism up, as most governments acknowledge the difficulty of oppressing people to this degree on their own directly. The way they do it is through the perpetuation of the social organizational structure that can be identified as the “family institution”, which can be defined here as a *societal institution formed when two individuals reproduce and one of them gives birth to offspring, said offspring then being involuntarily forced into the institution at the instant that they exist, thus being subject to the hierarchical ruling granted within such an institution to one or*

more individuals, usually though not always delineated by genetic code, that are considered to be the ruling authorities, known as “parents”.

The individual offspring, upon being forced into the institution, is then, whether they like it or not, forced to obey the every whim of the ruling authorities, lest they face persecution by the state. What's important to note here is that in some instances they'll be persecuted by the state anyway even if they do obey the every whim of the ruling authorities under the condition that the ruling authorities go against the higher ruling of the state, during which the persecution may consist of being forced to a shelter where they will await a new “parent” (slave master) in the process known as “adoption”.

This would be the most basic definition of the family institution, though two subsets exist of this as well, namely the “nuclear family” and the “extended family”, though both are equally as oppressive, aggressive, coercive, and involuntary as the superset, with the only significant difference between them being the number of individuals permitted to consist

of the ruling authorities. In the modern colloquial sense of the word “family” the ruling authorities/“parents” are considered to be the owner of the individuals within such institution, granting them a supposed “parental right” to do almost entirely as they please with the individuals to the extent that they do not draw the ire of the state, and up until the individuals satisfy the state’s existence time quota.

To top this all off as indisputable slavery, should the individuals desire to engage in any of the aforementioned actions above, they must first obtain the so-called “parental consent” from their slave masters, who in most cases, have the complete and final say over whether the individuals are allowed to act or not, excluding the scenarios in which their choice is overruled by the state.

It should be obvious to anyone immediately that such institutions are authoritarian to their core, evident by the very obvious conservatism they perpetuate, as well as usually being followed by some mystical religious justification. Obviously, there can

be no progressive society insofar as these institutions exist.

Something that may be important to note is that Consistent Progressives seek to abolish only the family *institution* as it is defined here, and holds no contention with people living together in general, insofar as every single individual involved has voluntarily opted-in to this social relation free of coercion, and no individuals within the social relation hold any authority or rule over anyone else, including the individuals colloquially identified as “children” or “kids”. If every single person chose from their own volition to join the relation, there is no authority over another person by anyone else, and everyone is free to exit at any time with no effort required, there is no contention. These, in fact, are the only acceptable forms of social relations that should exist in general: those operating on 100% voluntary grounds.

The family institution is a very specific social structure, and one that is entirely the opposite of a voluntary social relation as rather than operating on

voluntary interaction through progressivism, it operates on coercion, hierarchy, and authoritarianism through conservatism, as elaborated on by (I)An-ok Ta Chai: “One important thing to always keep in mind is that kids are human beings, just like the rest of us. People do not suddenly become human when they turn a certain age - they are born that way. With this being the case, kids have the inherent human ability to learn, grow, develop and direct their own lives as they see fit, just like anybody else. Kids do not understand everything, kids make mistakes, and kids need help and support but all of this can be said of every human being.

The often unspoken notion that adults are omniscient, infallible and not dependent upon the help and support of others while kids are very much the opposite is a distortion of reality necessary to construct the social hierarchy of adults over kids. This all becomes very apparent if one reflects on how a proposition to systematically dominate people who are physically ill, injured, ignorant, ill informed, or intoxicated (all of which are also temporary conditions) would be universally laughed at and dismissed.

With this being the case, let's call it like it is - kids are slaves in this society. Kids cannot freely disassociate without fear of their parents or the state somehow hunting them down and dragging them back. Kids are forced to go to concentration camps (we call them "schools"). Kids cannot deny or receive medical care at their own will - an adult has to decide for them. Kids do not have ultimate say over their own time, bodies, activities, behaviors and choices - some parental or other adult figure has to determine it for them. This is slavery, pure, systemic, out-right slavery. It is slavery based upon

the widespread use of violence, the threat of violence, and by emotional manipulation, intimidation and brainwashing.

The spirits of kids are continually beaten down by authority, particularly adult authority, in order to crush their wills, to break them of their individuality, spontaneity, creativity, curiosity and comfort with their own autonomy. Kids are constantly faced with various kinds of parental authorities, school authorities, state institutions, and a mass culture all intended to mold them, to get them to jump on command, take orders, and do what they're told.”.

It should be obvious to even the most consistent conservative that such a culture can fall nothing short of slavery, yet this culture is at most merely glossed over by the majority of self-proclaimed “progressives”. A number of proposed justifications have been forwarded for ageism and the family institution by many conservatives, which are listed as follows:

A list of arguments in favor of the family institution to refute

1. “The mother should own the children because she gave birth to them”
2. “The natural structure of religion”
3. “People are naturally born into it”
4. “It is a unit against the state”

5. “It strengthens the culture”
6. Implicit Ageism
7. Explicit Ageism/Ableism
8. “Guardianship Rights”

1: Refuting the “the mother owns the children due to giving birth” argument

To address the first argument, that **the mother owns the children due to giving birth**, it has to first be identified what it means to own something and how ownership comes into being. Ownership is a concept referring to having the right to control over a given physical entity. Something that has to be noted is that ownership is distinct from possession, which refers to the mere active usage of a thing.

To illustrate the difference, you own your car but are not actually possessing it up until the point that you physically touch it or use it in some way such as driving it. As soon as you are indeed using it, you then both own your car and are in possession of your car. If you get out the car and then somebody comes over, breaks through the window to get into the

driver's seat, and then drives the car away, you still own your car but are no longer in possession of it; the individual driving your car away would be in possession of it now.

Ownership is a normative position that refers to who has the just/ethical right to possession over a given property, which means that if you do indeed own your car, anybody coming over to drive your car away without your approval that it was ok for them to do that is acting incorrectly; they would be a thief, as they would have stolen your car due to that they do not own it, but have possession of it anyway, and you did not authorize their possession. If you own something, you are able to authorize who is permitted to have possession over it. You can also abandon what you own at any time so that someone else can claim ownership over the property, insofar as what you are abandoning is alienable.

But how does one claim ownership of something? Ownership can be shown to come into being via the initial possession and appropriation of an unowned resource from nature, referred to as "homesteading".

This is elaborated on by Stephan Kinsella: “But what is implied in the idea that the right to possess-ownership, that is-is distinct from mere possession? It means that if there is any ownership at all-and those who quarrel over things are all asserting different ownership claims and thus presupposing ownership and its distinction from possession-then it does not accrue merely to those who take things from others. That is, if B takes a thing by force from A, this cannot in and of itself make B the owner. Why? Because if it did, it means that C could take it from B, and thereby become owner. But this just means there is no such thing as ownership; there is only possession. “Might makes right,” so to speak. But this contradicts the presumption that ownership and possession are different. From this very simple idea, we see that the entire Lockean idea of first-use, first-own, follows. Why? Because if taking some good by force from its previous is not sufficient to ground an ownership claim, then by Misesian-style “regression” it becomes obvious that only the first possessor/user can have an ownership claim. Every other person takes it from a previous possessor, and is thus a mere possessor-not an owner. The first possessor-the person who plucks the resource from its unowned state out of the commons-is the only possessor who does not take it from someone else; this is why first possession imbues the homesteader with the unique status of ownership.

I.e., the first user and possessor of a good is either its owner or he is not. If he is not, then who is? The person who takes it from him by force? If forcefully taking possession from a prior owner entitles the new possessor to the thing, then there is no such thing as ownership, but only mere possession. But such a rule – that a later user may acquire something by taking it from the previous owner – does not avoid conflicts, it rather authorizes them.

In other words, we can see not only that Lockean homesteading (which is essential to libertarian ethics) is inextricably bound up with the prior-later distinction (and opposed to the late-comer ethic), but that the very idea of ownership implies that only libertarian-style ownership is justifiable.”.

It is from the acknowledgement of these grounds that a right to self-ownership can be derived, because every individual as soon as they exist homesteads access to their own body by virtue of existing within their own body. Self-ownership is an inalienable right because it is physically, logically, and by every metric imaginable, quite literally impossible for one to alienate their own body, just as it is impossible for one to alienate their own mind from themselves. It is quite literally an impossibility to own other human beings, and it is for this reason that any slavery-based ethic, such as the family institution, is fundamentally incoherent; and that's without taking into account that it's unjust due to being conservative.

That is also why the conservative argument that parents own “their” children fails; even if you

loophole enough to arrive at the conclusion that somehow the mother “homesteads” the child by birthing them, this doesn’t resolve the contradiction implied in that this negates and throws out entirely self-ownership.

Furthermore, if we just ignore all logic and assume their argument is indeed true, what would this mean for the parent, who was born the exact same way as the newborn would be in this instance? Are they also owned by their prior parents, who are owned by their parents, who are owned by their parents, and so on?

Or is there some arbitrary age put forth at which point they are considered abandoned? By what means do they even become abandoned? Do they gain autonomy at the point of abandonment, or can somebody else just come along and claim ownership of them? Do they only homestead their own body after their slave master decides they’re done with it, rendering them the latecomer to their own body? If the parent dies immediately after giving birth, who would they be owned by then, since in order to be owned they would have to be homesteaded again?

It should be clear to anyone that the justification for the family institution, along with all other forms of slavery on these grounds is fundamentally incoherent, unjust, and as demonstrated, a blatant violation of self-ownership. Lastly, if ownership weren't distinct from possession, this would still render ownership over human beings impossible insofar as it is not an active physical overpowered through 'might makes right'. If ownership just didn't exist at all and resources were instead just under temporary possession in accordance with need due to the existence of a universal 'collective ownership', this also renders slavery as an incoherency, as it would be the act of hoarding an individual, which is unjust on this theory. Using a different property theory does not escape the contradictions a slavery-ethic proposes.

2: Refuting the “natural structure of religion” argument

With that argument thrown out we can then move on to the second conservative argument, that the family

institution is just because it is the **natural structure of religion**. The point of this article is not to prove atheism, so very little effort will be spent debunking religion itself, therefore the counter-argument to such an approach can be simplified to two words: *so what?* Why does it matter what the invisible mystic priest said about their enjoyment of watching people be enslaved?

If you read the Old Testament, it says in Leviticus (20:10-12) “If a man commits adultery with another man's wife—with the wife of his neighbor—both the adulterer and the adulteress are to be put to death. If a man has sexual relations with his father's wife, he has dishonored his father. Both the man and the woman are to be put to death; their blood will be on their own heads. If a man has sexual relations with his daughter-in-law, both of them are to be put to death. What they have done is a perversion; their blood will be on their own heads.” and in Deuteronomy (22:22-24) “If a man is found sleeping with another man's wife, both the man who slept with her and the woman must die. You must purge the evil from Israel. If a man happens to meet in a town a virgin pledged to be married and he sleeps with her, you shall take both of them to the gate of that town and stone them to death—the young woman because she was in a town and did not scream for help, and the man because he violated another man's wife. You must purge the evil from among you.”.

It is hardly a viable standard to base any viewpoint on if any deviation from the word of the almighty priest means that people will be sent to stone you to death. Furthermore, if one rejects existence or their own senses in favor of the word of the almighty priest as a basis for ethics, what makes that specific priest any more valid than a cardboard box that came from nowhere with the words “do 1,000 squats every day or face death by electrocution” written on it?

Whether God exists is an entirely different question that is not the job of this article to answer, but if God did exist, it would make all the people robotically chanting “God is Good” as almost all of the population of Earth is wiped out and sent to the flames for not being straight look like some pretty horrible people.

3: Refuting the “people are born into it” argument

So the logical conclusion of justifying the family institution due to religion would place people into a pretty uneasy position due to having to arbitrarily

decide what is just and unjust from that same religion, but what if instead it could somehow be argued that **people were born into it?** This fallacy is one put by thinker: Murray Rothbard, when he said “*Contemporary libertarians often assume, mistakenly, that individuals are bound to each other only by the nexus of market exchange. They forget that everyone is necessarily born into a family, a language, and a culture. Every person is born into one or several overlapping communities, usually including an ethnic group, with specific values, cultures, religious beliefs, and traditions. He is generally born into a “country.”*”.

It is especially odd to argue that people are born into “a language and a culture”, considering that these are both things that individuals learn and adapt to as they progress through life; one is not born deciding that they want to eat rice and speak Japanese, rather they interpret through their senses the satisfying deliciousness or lack of deliciousness of eating said rice and then decide for themselves whether they want to continue eating it or not in accordance to whether or not it suits their desires.

The same goes for every cultural norm, provided it isn’t being coercively forced onto people like the

patriarchy is. One is not born into a language either; this is something that is learned through observation of communication of and with other human beings, and established connections between concepts and sound formations, which also translate into text formations.

People are not born into an “ethnic group” either; the only reason the thought of such can even come into being is because it is an artificial social construct created by conservatives to delineate who they believe is “pure” and who they believe is “subhuman” based on common skin tone identities shared amongst different individuals. They take the basic fact that some people are different skin colors and warp it through a eugenicist interpretation of “people that happen to be this specific skin color are lesser humans”, thus arriving to their conservative racist conclusions. There exist no such thing as “subhumans”, there are only humans.

People are not born into any of the aforementioned categories (except for maybe “one or more overlapping communities”, but this is purely

coincidental and should be on a voluntary basis anyway), and they most certainly are especially not born as slaves to their birthgiver; not only would this violate self-ownership as shown above but such institutions could only exist insofar as conservatism exists as the dominant mindset of society anyway.

So people cannot possibly just be “necessarily” born into something that only exists due to specific bad conditions; it would be more accurate to say that they are born into these things *now*. And either way, they are still conservative.

4: Refuting the “unit against the state” fallacy

So with it established that the family institution cannot be natural for it is artificial, we can then move on to a Hoppean fallacy that the family institution is a **unit against the state**. Already, from the beginning, this is simply nonsensical.

The family institution is promoted and held up through the state as a means of more conveniently

oppressing people. The conservative mindset perpetuates this by giving the authority figures within the family institution the false belief that they can have ownership over human beings, thus prompting them to action to maintain this false delusion, hence the existence of common phrases like “my children”, as if they are somehow the proprietor of human beings. Any sensible person would realize that there is no possible way such an institution which exists through conservatism, delusion, and aggression could possibly somehow be a means of combating the state, which is itself a form of conservatism.

However, Hans-Hermann Hoppe seems to disagree:

“Families, authority, communities, and social ranks are the empirical-sociological concretization of the abstract philosophical-praxeological categories and concepts of property, production, exchange, and contract. Property and property relations do not exist apart from families and kinship relations.”, “Private property capitalism and egalitarian multiculturalism are as unlikely a combination as socialism and cultural conservatism. And in trying to combine what cannot be combined, much of the modern libertarian movement actually contributed to the further erosion of private property rights (just as much of contemporary conservatism contributed to the erosion of families and traditional morals). What the countercultural libertarians failed to recognize, and what true

libertarians cannot emphasize enough, is that the restoration of private property rights and laissez-faire economics implies a sharp and drastic increase in social “discrimination” and will swiftly eliminate most if not all of the multicultural-egalitarian life style experiments so close to the heart of left libertarians. In other words, libertarians must be radical and uncompromising conservatives.”, “Egalitarianism, in every form and shape, is incompatible with the idea of private property. Private property implies exclusivity, inequality, and difference. And cultural relativism is incompatible with the fundamental----indeed foundational----fact of families and intergenerational kinship relations. Families and kinship relations imply cultural absolutism.”, “They - the advocates of alternative, non-family and kin-centered lifestyles such as, for instance, individual hedonism, parasitism, nature-environment worship, homosexuality, or communism - will have to be physically removed from society, too, if one is to maintain a libertarian order.”.

There are so many insane absurdities listed here that if this weren't a linear list it would be impossible to know where to start. Firstly, Hoppe makes the claim that “*property and property relations do not exist apart from families and kinship relations*”. However, “*property*”, as already shown above, refers to that which an individual owns, acquired via homesteading.

To say that property cannot exist without an

institution predicated on throwing out self-ownership, and thus, the means by which one can acquire property along with it, is nothing more than a contradiction. It is the fact that the opposite is true; that the logic of the family institution is incompatible with the logic of property for the very core reason stated initially.

Secondly, he claims that “*Private property capitalism and egalitarian multiculturalism are as unlikely a combination as socialism and cultural conservatism*”. This makes no sense whatever as well, because conservatism specifically requires socialism (in the “central planning” definition) to even exist in the first place. Insofar as you have prostitution, drugs, porn, estrogen, trans hospitals, HRT, and outdoor orgy clubs, among a vast number of other things, able to be freely traded within a market, the market would inevitably promote liberation through progressivism, and there would be nothing that conservatives would be able to do to stop it except for, of course, resorting to Austrian-defined ‘socialism’, which is central planning.

Therefore, his following claim that “*the restoration of private property rights and laissez-faire economics implies a sharp and drastic increase in social “discrimination” and will swiftly eliminate most if not all of the multicultural-egalitarian life style experiments so close to the heart of left libertarians*” is simply another blatant incoherency and contradiction.

Thirdly, he says that “*cultural relativism is incompatible with the fundamental----indeed foundational----fact of families and intergenerational kinship relations*”, appearing to take a mystic religious approach of the family institution being some sort of unfalsifiable “fact”, in which free trade can stump him once again by allowing the individuals formerly enslaved within the family institution to participate in trade and become producers, as well as exert a heavy influence over the market due to how numerous they are; if you abolished families but kept the state the sheer number of formerly oppressed individuals would be far more than enough to create a massive Agorist counter-economy on their own!

Hoppe does propose a counter to the inherent contradictions in his theory however, in by far his most infamous quote: *“They - the advocates of alternative, non-family and kin-centered lifestyles such as, for instance, individual hedonism, parasitism, nature-environment worship, homosexuality, or communism - will have to be physically removed from society, too, if one is to maintain a libertarian order”*. Blatant homophobia and mysterious contempt for human pleasure aside, the motive behind Hoppe’s infamous quote is that these are acts that go against the family institution, as he admits when he says “non-family and kin-centered lifestyles”.

However, what he fails to acknowledge is that the aforementioned lifestyles, specifically individual hedonism and homosexuality, despite indeed being anti-family, are promoted via the market. Hoppeans may contest this quote for being “out of context” and will claim that this oppression would only happen specifically within a covenant community, to which it can be replied to via emphasis on Hoppe’s wording, that this should *have to* happen if one is to “maintain

a libertarian order”, hardly sounding voluntary at all even if you ignore that the “libertarian order” Hoppe wants to maintain is built on an authoritarian structure.

But even with all this established, the Hoppean may still try to claim points by saying they could self-separate from progressive society to go form their covenant out in the middle of the desert somewhere far from all the “degeneracy”.

However, they wouldn’t even be in luck on this point, as due to the purpose of doing this being to maintain the family institution and they would have no state and thus no means of conservatism, they would be very prone to progressives coming over to liberate who they would be oppressing, as well as to just follow them into the outskirts of society and set up a covenant right next to theirs.

On all accounts, Hoppe’s arguments for the family institution and conservatism as a whole fall into a giant mess of contradictions and mysterious fascism apologia.

5: Refuting the “it strengthens culture” argument

With Hoppe’s hallucinations of hatred halted, we can then address the next argument, that the family institution is good because it **strengthens the culture** in some form.

This however, similarly doesn’t make any sense. What is “the culture”? Presumably it has something to do with the way people interact, in which case it can’t on any logical grounds be the case that the family institution is strengthening this in some way, as the interactions it promotes use a slavery-dynamic.

Maybe it has something to do with heritage and there’s some sort of value to seeing contradictory and oppressive institutions passed down? It’s possible this could be the case, but it would mean that all the other oppressive institutions that progressivism has worked to reduce ought be restored as well if the family institution is to be supported on those grounds.

Traditionalists might not have a problem with this, but it begs the question: if tradition is determined by time and lineage alone, how much tradition is too much? The consistent traditionalist has to essentially fall into complete antiquitism and desire to go back to when the Big Bang happened, or even before then to whenever happened to be the beginning of time, if time itself is the standard of value here. This should be an obvious absurdity to anyone, but traditionalists have nothing they can say against it on principled grounds and are thus forced to arbitrarily choose when any more conservation would be too much, leaving traditionalism as fundamentally incoherent.

6: Refuting the conservative implicit ageism slogan

There is no meaningful distinction as to what the family institution does for some nebulous concept of “culture”, so we can throw that out and move to the big spooky one, and probably by far the most common of the fallacies: the **implicit ageism** in the ultraconservative “children can’t consent” slogan. This is probably the root fallacy of every fallacy

mentioned so far and is often used as the typical ageist escape card once their absurdity has been revealed.

To address this point, it first needs to be understood what it means to “consent” to something. Consent, as it is understood by almost anyone using the term outside the context of children, refers to the mere agreement, permission, and authorization of something to go forth. If you go to a hot dog vendor from your own volition to trade some gold pieces for a hot dog, you are consenting to the transaction there, and the hot dog vendor is also consenting if they accept the trade.

It should be obvious immediately that saying “children can’t consent” under this sense can fall nothing short of ridiculous; they too can trade for the same hot dog with the same gold pieces as anyone else can, provided the vendor also consents.

So to say children can't consent at all is completely nonsensical unless you just redefine "consent" entirely, which is what many ageists will try to do, switching their point of contention from the implicit ageism of "children can't consent" to the **explicit ageism and ableism** inherent in their other slogan, that "children can't give *informed* consent". This argument comes in a vast multitude of forms, typically resting on some ageist or ableist premise regarding children being of a lower mental caliber than non-children, thus invalidating their consent.

The argument typically goes as follows: "*In any given negotiation within which one of the parties involved is a child, the child will inevitably lack the mental capacity in order to arrive to a well-informed conclusion regarding whether they should indeed be consenting or not, thus invalidating whatever their decision happens to be*".

To invalidate the ageist half of this argument, it need simply to be acknowledged that this conditional of lacking information to invalidate consent can apply to

literally any human being, regardless of how long they have existed for. It is only via ageist society that the mere idea that the timeframe within which someone has existed is somehow the standard of intelligence even exists, as explained by Keri DeJong:

“This discourse practice of child/adult dualism both assumes and constructs “child” as separate from “adult” and relegates “youth” to childhood, separate from adulthood. Discourse that produces this binary locks young people into rigid, predetermined power relations with adults. The younger person’s ability to exercise power is limited unless sanctioned by an adult or institution, and their knowledge is frequently obscured or ignored, while adults are constructed as completely powerful and knowledgeable (Burman, 1994).” “The discourse of children and adults as “individual self-contained human beings ... believed to possess independent reasoning and a soul that must be saved” has been used to justify adultist power relations in which adults are empowered to save young people (Cannella, 1997, p. 33). In this relationship, adults are constructed as full human beings, occupy the dominant position, and are imbued with the potential to determine how a soul can be saved. Young people are constructed as not yet fully human and in need of saving as they are relegated to a subordinate position in

relation to adults. Christianity imbued each individual with a soul, which needed to be saved, and the responsibility for soul-saving went to adults (Swain, 2009).

This discourse constructs young people as having a “true nature” or a predetermined reality

that can be uncovered through Western positivist science (Best, 2007; Burman, 1994, 2007; Cannella, 1997; Cannella & Viruru, 2004; Jenks, 1996; Smith, 1999; Viruru, 2007). The Western scientific method is rooted in a belief that rigorous scientific observation can uncover the truth or the true nature of something or someone (Burman, 1994). This discourse posits that some humans (particularly white, European, formally educated, Christian, heterosexual, adult men)

can objectively observe other humans and that a truth or essence of those humans being observed

can be objectively discovered. Through this discourse, childhood and the treatment of children

has been constructed as subordinate to adults and this subordination is constructed as biological, natural, and normal.

This leads to the idea that a “true nature” of children exists and can be discovered through testing and observation. In this discourse, this true nature could then be applied to all humans

who have been similarly categorized in the hierarchical order into which every being—plant, animal, or human—was assigned a place, presumably based on “natural laws.” For example,

one could observe a few young, white, male children, deduce that what was learned about those

children through observation represents “truths” about what it is to be human and reflects what is “natural” and thus “normal”.

It is very much possible for an individual approaching 40 years of existence to fall short in mental capacity to an individual who has approached only 20 years, who can fall short to an individual who has approached only 15 years, and so on. Some ageists may attempt to sidestep this basic fact by arguing that the age slavery is merely set *approximately* in proportion to *estimated* mental caliber, mirroring a more broader range of positions for age slavery as opposed to the pure incoherent utilitarianism inherent within the “existence time = intelligence quotient” view.

However, this argument is still extremely faulty in that it fails to account for the fact that different individuals develop and gain intelligence at different paces; even if somehow you knew empirically that the majority of individuals generally have a fair sense of brain capacity and intelligence upon reaching 18, 21, or however many arbitrary years of existence you

decide to standardize off of, you still cannot account for the fact that this will not be the case for every individual, and the point at which individuals reach this arbitrarily determined requirement of intelligence is still randomly set and dependent on the individual and the pace at which they develop, with existence time having no factor within this whatsoever.

Furthermore, delineating intelligence based on existence time, regardless of whether absolute or approximate, fails on the further grounds that it does not account for other factors that exist in determining a given individual's intelligence, such as who they happened to choose to take influence from, what sources from which they derived their knowledge, the speed at which they gained access to such sources, the availability of specific sources at a given point in time, and a number of other potential emotional factors that could be either a hamper or a boost to their intelligence, depending on the specific individual.

The age-conservative seeks to throw out all of these other counter-factors that do indeed have an impact

in determining the intelligence of a given individual in favor of a system where your intelligence is arbitrarily determined to be adequate or inadequate based on a modifier that doesn't even have anything to do with one's actual intelligence, ignoring the obvious counterexamples to their thesis in the process.

With the ageist half of the argument shown to be incoherent, we can then move on to the ableist half, within which ableist individuals will typically argue: *“Even if there’s no hardline age that can be set at which point individuals gain adequate intelligence, there should still be some kind of restrictions to the actions of individuals in proportion to the intelligence itself as opposed to the age”*.

This is essentially the crux of the “children can’t give informed consent” argument; that because sometimes they can be uninformed on the conditions of a given negotiation, the entire negotiation is thus invalid and justifies the family institution.

This position can be countered through a *reductio ad absurdum*; to demonstrate, consider the following: “An

individual goes to a food center to trade for a steak, however, this specific steak contains more calories than he would like. However, this information was available to him via the nutrition label on the food, as well as that the vendor tried explaining it to him before the trade proceeded, though he neither read the label nor listened to the verbal information as he was in a rush.

Eventually he gets home and eats the steak, only to find out after eating it while glancing at the nutrition label as he's cleaning his plate that there were more calories there than he wanted.

He did indeed however go through the effort of getting himself to the cooperative, picking out that specific steak, trading for it with his own resources, transporting it to his home, and cooking it to eat it.

Did he consent to the transaction with the vendor?".

The “you must be informed to consent” theorist has no possible way to validate this transaction if their argument that children can’t consent due to being uninformed is true. Because if that were the case and if it were consistent, it would apply to all humans, not just arbitrarily those who haven’t existed as long as the theorist would have liked.

If their argument invalidating children’s consent

based on being uninformed is correct, it invalidates the uninformed consent of non-children as well. The logical conclusion of such a thesis results in that nobody ever is truly consenting to anything unless they are fully informed and have 100% of all the possible information that could be provided to them within any given negotiation. Anything short of total omniscience over a given negotiation would result in that negotiation being invalid.

Which, ignoring the absurdity of such a claim, results in a non sequitur anyway, because no human ever has achieved total omniscience. It is not possible to take a peek into the brain of another human and know every single possible thing that is in their head, including that of the human you are negotiating with.

Therefore, the logical conclusion of such a theory of consent invalidates the entire concept of consent in itself, because no one ever could meet the conditions that the theorist has put forth in order to even engage in a true consent. And from that it can be concluded that if a theory regarding what can be considered “true” consent does away with the concept of

consent entirely, the theory is invalid.

Unless of course, there's some arbitrarily determined limit on how much one should be informed in regards to a given negotiation, in which case one can interrogate individual theories of information limits with questions like this: “Why is x amount of information required to consent but not anything more or less?”, “How does one measure intelligence in regards to consent? Is such a thing even possible?”, “Even if they couldn't consent somehow, what is the corresponding reason as to why that justifies enslaving them?”, and “If they do indeed agree to a given negotiation, follow through with it, and at no point before, during, or after the negotiation were dissatisfied, was this still illegitimate due to the lack of information?”.

A common counterargument the “you must be informed to consent” theorist may make is that if you consent to anything whilst falling short of their information quota, the reason that you aren't actually consenting is that you have been defrauded in some way. This however fails on the grounds of

misinterpreting what it means to be “defrauded”.

If you go and trade for what appears to be advertised as being a steak but it is actually a slice of ham with steak food coloring, this would be a legitimate case in which you have been defrauded; the vendor deliberately disguised the ham so as to trick you into thinking it was a steak. You have not been defrauded however, if you go and trade for a steak with less calories than you want because you didn’t look at the nutrition label, because the information was indeed available to you. There was no attempt made to hide or manipulate the information, you just didn’t bother to ask for it.

This is the core distinction between merely lacking information and cases of fraud, as for it to qualify as fraud, there would have had to have been some sort of deliberate effort or attempt made to hide the information on something so as to trick you into believing that said thing was actually something else entirely. If there was no effort or attempt made to hide the true information of something and it is what it is, but you happen to believe it is something else

entirely anyway, that is not a case of fraud. Therefore the entire theory of “you must be informed to consent” falls.

8: Refuting LiquidZulu's pseudo family institution of “guardianship rights”

With the arguments in favor of the de jure family institution established to be contradictory and incoherent, we can now dissect one final argument that agrees with the initial facts, but proposes an alternative conclusion that is in essence a de facto family institution; namely, the theory of “trustee rights” or “**guardianship rights**” as put forth by LiquidZulu. It is important to note that he defines what is meant by being a “child” differently from how it is colloquially defined, as he explains: “*To develop a theory of the rights of children, we must understand what the nature of a child is. First we recognise that it is not physical, but mental development which defines childhood-parapalegics such as Stephen Hawking are incapable of commanding their body to do certain tasks but they may still be adults. Though these disabled individuals lack certain abilities seen in most humans, they do not lack the characteristic mark of action, they merely lack the ability to wield many means which others take for granted. So it is psychological as opposed to physiological immaturity which is the defining mark of childhood.*

From this we can deduce a fact about the nature of childhood, namely that it is not a switch which once flipped cannot be flipped back; it is certainly possible for a given person to move in and out of psychological maturity throughout the course of their life. Consider a sleeping man, certainly this individual is-perhaps temporarily-psychologically immature. That is to say, this individual is not capable of negotiating for his own care, and instead requires others to do so for him. This is especially relevant in the hypothetical scenario of an unconscious man lying in the snow and freezing to death.”.

He then goes on to explain the thesis he derives from this: “For the theory presented here this unconscious person being taken to the hospital by a paramedic is analogised to a mother carrying her toddler.

Note that this guardianship role taken up by the paramedic and the mother respectively is scarce and therefore it must be held singly by the homesteader as has been shown in this course. This is because there can be conflicts over the specific minutia of how the guardianship is to be performed. A direct implication of this is that counter to the common view that fathers should have just as great a say over the child as the mother, naturally the mother must be the homesteader of the guardianship as she has greatest proximity—from the moment the baby comes into existence it is being cared for by its mother, this is not true of the father.

To capture the nature of a child as a psychologically immature human, we can define childhood as the state of being incapable of

expressing one's own will and the guardian is the man who takes it upon himself to preserve the child until such a time that they gain the ability to express their will.”

Here we find the error in that LiquidZulu takes the stance that “the mother must be the homesteader of the guardianship”. However, this is fundamentally incoherent. LiquidZulu himself defines homesteading as the initial possession of an external good, such as a stick. “Guardianship” however, is not an external good; it is not some physical entity that can just be homesteaded and then visibly seen, but rather it is a concept, and an ableist one at that. So with that being the case, how does one possibly homestead a “guardianship right” over somebody?

LiquidZulu seems to imply that the mother does it because “she has greatest proximity—from the moment the baby comes into existence it is being cared for by its mother”, but this makes no sense whatsoever. If she can homestead the guardianship right by being the one that gives birth to the baby, why does she not homestead the baby itself by this same logic? Such a conclusion would be a blatant

violation of self-ownership, which LiquidZulu seems to acknowledge: “[Furthermore, as the guardian is not the owner of the child itself, but rather the owner of the right to protect that child, any abuse performed by the guardian unto the child implies an abandonment of that right, implying that the guardian must notify interested parties that the child is available for adoption.](#) [Recall earlier that it was concluded that creating a donut-shaped homestead around the property of another was an act of forestalling, where forestalling was defined as excluding others from that which is not your property. Here, the abandoning guardian would be acting as if he was the guardian if he was preventing others from taking up that mantle, this is because he is excluding others from homesteading the right which he himself rejects. So by not notifying others that the baby is free to adopt, the abandoning-guardian has not truly abandoned it, rather he is placing an information barrier between the baby and potential adopters, which is excluding those adopters from what the abandoning-guardian does not have the right to exclude them from.](#) [Moreover, this requirement to notify potential adopters does not constitute a positive obligation, it is rather the negative obligation to not forestall.”.](#)

However, to add in this bit afterwards makes no sense, as on [LiquidZulu's own theory](#) you cannot homestead specific things to be done with a property. If you build a big fence, you are not homesteading the “painting blueness” of that fence, but rather you

are homesteading the entire fence, with which you can do as you wish insofar as you do not initiate a conflict over the ownership of somebody else's property on his theory. It is entirely unclear how the homesteading of a "right to protect that child" comes into being without authorizing the ownership of the child itself along with it.

This also leaves open the question of what happens if the mother dies and the guardianship right is abandoned? How does someone new homestead it? Do they have to physically rub their hand on the child's face? This part is also unclear. Furthermore, "ownership" in itself as defined by LiquidZulu himself is [a normative position that refers to who has the just/ethical right to possession over a given property.](#) Therefore, it is either the case that the parents own the child themselves or they do not. If they do, that is slavery and has already been debunked above. But if they don't, then it only follows that they have no right to control the child at all, including those granted by the magical "guardianship rights", because of the nature of his homestead principle.

LiquidZulu seems to take the “children can’t give informed consent” stance, as evidenced by a quote in his document from Ian Hersum which says “[In a contention between a child and his guardian over such authority, a court can listen to the testimony of the child in order to determine if he truly understands that which he is saying, or if he is merely blathering on about a decision which he lacks the comprehension necessary to make.](#)”, implying that children cannot get into conflicts insofar as they lack the “comprehension necessary” over them. However, this contradicts a sentence prior to this in which it is stated that “[As such, anyone who harms a child should be held liable for the damage done and be forbidden from being the guardian of that child in the future, provided that someone else is willing to assume that role.](#)”.

The error here is that the reason why it would not be ok to harm a child is because [it would be initiating a conflict over the ownership of their body; it would be a violation of his own non-aggression principle.](#) However, such a concept of initiating a conflict presupposes a prior concept of consent and the ability for a given property to be used in contradictory ways. If LiquidZulu’s implication that children cannot get into conflicts due to “being incapable of expressing one’s own will” is correct, this

would include conflicts over their own body, and thus his claim that it is not ok to harm children would be left as a contradiction.

Furthermore, by this standard, what would stop the courts LiquidZulu proposes from just authorizing the harm of a child if they are ruled to indeed be “blathering on about a decision which he lacks the comprehension necessary to make”? There doesn’t appear to be any clear answer in his document to that either.

Another claim LiquidZulu makes is that *“This analogy highlights some key observations, first the reason why it is just to subject a child to life-saving surgery is that this action is preserving their natural state until such a time that they are able to express what they want done to their body–this applies also to any surgeries which do not necessarily save the child's life, but take the child closer to that natural state.”*.

However, in a separate article he defines what specifically he means by nature and the environment: “[What is the environment? The face of a virgin mountain?–that is](#)

the environment. That same mountain face torn apart and set into the shape of a wall?—that is not the environment. What is it that separates these two forms of stone? In the case of our wall, that stone has been blasted apart, hewn into bricks, transported to the construction site, and affixed into its proper place—all by the conscious effort of man. In the case of our virgin mountainside, this has not occurred.”, going to great lengths to emphasize his view on the environment as being “unimproved by humans” in multiple of his debates.

He does not make it explicit what definition he uses by “natural” when he refers to a child’s “natural state” in the background, so it can only be assumed that he’s referring to the same one he consistently uses, in which case, if children are indeed to be preserved in their “natural state”, this would mean that no one ever including the “guardians” could take any action upon them, as this would be deviating the child from their natural state and transforming them into a state that has been improved by humans.

This in itself makes the entire concept of “guardianship rights” a self-defeating theory, for if their purpose is to preserve a child’s “natural state”, which can be translated into “the state they are in

before they have ever been improved by humans”, it would mean through his own legal theory that no one ever is permitted to take any action with them, therefore making the “guardianship rights” in actuality the right to do nothing.

And that’s without mentioning that if the “guardians” indeed do nothing, according to LiquidZulu they are abandoning their “guardianship right”, as such the “guardianship right” is not actually a right at all, but a floating concept attached to whoever happens to be engaged in an action that preserves the child’s “natural state”. Which of course, contradicts his homestead principle as the only legitimate means ownership over anything can come into being, because one cannot homestead abstract concepts with no physical attributes whatever and then claim that as a “right” as there is no appropriation being done here, nor can one homestead specific actions to be done with a property. Therefore, at every single turn, the concept of “guardianship rights” is shown to be fully and completely incomprehensible and contradictory.

Therefore, with every major argument against the family institution's abolition debunked, a few honorable mentions can be argued against as well in favor of reforming it:

1. “You can get emancipated”

This argument doesn't work because that too has an age limit, and doesn't even give you equal freedoms to non-children anyway. Furthermore, it relies on the approval of the state, reducing essentially back into needing the family institution to escape the family institution, which is a pretty useless strategy. Lastly, it relies on the next honorable mention as a baseline...

2. “You can always leave”

This is a typical argument used by statists as a means of justifying taxation, essentially

amounting to “if you don’t like being taxed, you can always leave”. This argument is equally as absurd when it’s used for the family institution as when it’s used for statism and taxation, in that not only is there not anywhere to leave *to*, but individuals should have never been forced in to begin with because from first principles such conservative institutions, both of the family and of the state, have no right to exist. They come into being and hold themselves up through aggression; it would be the equivalent of saying that if someone came into your house, destroyed all of your stuff, and then tried to charge you a fee to stay there, it would be appropriate to say you should “just leave”. The absurdity of this should be obvious to anyone immediately, and this is exactly the case of what people argue for when they say you should “just leave if you don’t want to be taxed” or have the freedom to “run away from the family institution”.

10: Refuting the “increased risk” counterpoint

Therefore, with all possible positive arguments for the family institution decimated, we can then move on to a negative argument against its abolition, namely that it shouldn’t be abolished because that would result in an **increased risk of harm**.

This essentially utilitarian argument typically goes as follows: *“In the absence of the family institution, undeveloped children would be subject to the harsh reality of nature. Due to not being allowed to have social relations or individuals committed to protecting them, they are essentially on their own, leaving them vulnerable to exploitation and subject to a higher potential of harm due to having no one to be responsible for them. Therefore, they can’t survive without the family institution.”*

This argument essentially warps what the family abolitionist advocates for into a strawman, when the truth is that Noveltism does not advocate for the abolition of all social relations ever, only those that are conservative, coercive, and involuntary, all of which being corollaries of each other, and place

individuals in a position of authority over other individuals in a hierarchy. Something else that has to be noted is that the core behind why individuals seek to engage in such exploitation and harm in the first place is due to the prevailing conservative mindset that is currently poisoning the society.

With the abolition of conservatism, thus necessitating the abolition of the family institution and ultimately the government itself, individuals who even try to bring any of them back would be immediately seen as conservatives and thus vigorously and gruesomely opposed. Therefore this contention is not with the abolition of the family institution itself, but rather with the principle of liberation as a whole, which renders the contention incoherent because such harm and exploitation is also opposed by the principle.

Furthermore, it is hardly imaginable that they would just be subject to be forever on their own (though they could be if they wanted to) because humans generally are social creatures.

Generally, humans want to interact with other humans, and in such a progressive society it could be seen as near inevitable that whichever “children” did not want to be on their own, produce things, voluntarily attend a form of social education (because compulsory schooling would similarly be abolished), etc, would voluntarily opt-in to joining a voluntary social relation with multiple individuals, within which no individual is ruling over or has authority over anyone else, and everyone has an equal incentive to care and provide for each other so as to keep the social relation intact so that nobody opts out.

This would be by far a more effective method of caring for the vulnerable than to force them into an institution with predetermined authorities that rule over the individual with no incentive whatsoever not to dictate and harm them, both physically and emotionally. So on a consequentialist basis, the family institution being abolished is far superior to the alternative, which results in some of the worst forms of conservatism, discrimination, and bigotry imaginable.

What would a society without the family institution look like?

Which ultimately ties into the positive case made by Consistent Progressivism for the abolition of the family institution, as well as the specific society and structures being advocated to be put in place for such a society. Obviously, as has been demonstrated, there can be no family institution in a truly progressive society, as ultimately the family institution is just another form of conservatism.

But this may beg the question for skeptics: “what should society look like if there is no family institution?”. Well, what Novelism is in the first place is a consistent progressive/anti-conservative theory. A Consistent Progressive society would therefore be a decentralized one, which is ultimately just another synonym for progressivism that particularly focuses on the abolition of structures of rulership and hierarchy, the flagship of these being the state.

This would in essence be a stateless society as conservatism is fully nonexistent. But how would

conservatism be kept nonexistent, and more specifically, what would social organization look like? To answer this question, it has to be realized what is it that moves society forward; what is it that allows a society to function? It can't be the state or conservatism as a whole; conservatism is a fundamentally anti-existence ideology that perpetuates destruction through oppression to whatever extent it is practiced.

The state is just one form of conservatism, but it is the specific form that very heavily amplifies all of the other ones; the state is the form of conservatism that institutionally instills conservatism into the society. Therefore, it has to be the case that it is progressivism that advances a society, which is the only other possible answer than conservatism. But for even this to work, people have to accept progressivism as their mindset as opposed to conservatism; at the root of everything, it is fundamentally the mindset of the masses that determines whether a society continues forward in progressivism, or is destroyed through conservatism.

All of human history can be described as a struggle between consistent conservatives who know exactly what they're doing and believe it is good, and inconsistent conservatives who can see that the consistent ones are clearly destructive, but do not quite understand what a consistently progressive society would look like, and therefore fight back against the consistent conservatives while still retaining remnants of the very thing they think they're opposing because they either have fear of or simply do not know what the true antidote to conservatism is.

Said antidote being Consistent Progressivism, such a society would essentially be one in which the critical mass of individuals needed to maintain the most potent of the forms of conservatism that is the state, has been converted to progressivism, thus outnumbering and defeating the consistent conservatives, and ultimately collapsing all conservative institutions as a whole. What this means for social organization is that all social organizations, like everything else, would be progressive; they would be liberatory.

The society would very strongly promote the organization and education on Voluntary Social Relations (VSRs), which would be relations that require that every single individual involved has voluntarily opted-in to the relation from their own volition, is free to exit at any point in time unchallenged, does not hold a position of authority or rulership over anyone else in the relation, and remains within the relation only insofar as all individuals involved find that it satisfies their desires and maintains their happiness.

These relations would also not be mandatory to join; as they are voluntary, individuals who desired not to join any relations at all and instead wished to remain atomized as individuals going about their own life without interacting with people on any long-term basis would remain as they are and would not be affected.

The incentive structure of VSRs would be one of mutual aid with the goal of maintaining the happiness of all involved with each individual VSR, as all

individuals involved with a VSR, by virtue of having joined from their own volition and desire, have an incentive to make sure everyone within the relation maintains a sense of happiness in being there along with themselves, such that no one in the VSR exits it due to finding out that it no longer suits their desires. VSRs would remain intact only insofar as all individuals involved are happy; if everyone leaves it would no longer be a VSR and the last person there would be back to being an atomized individual.

These VSR relations would come to encapsulate the society in the abolition of all conservative relations, being present everywhere the conservative ones used to be; not only as a replacement of the family institution but as the new basis for relations in regards to production, relations in regards to education, relations in regards to what would have used to be the government contractual program known as “marriage”, and relations in regards to communities in general as a whole.

Individuals in such a society would in essence have two things they can do as progressives: remain

individually atomized as they are and go about their life, or join a VSR of some kind to be amongst other individuals who are all incentivized to maintain the happiness of all involved within the relation to keep it intact.

How can family abolitionist ideology be applied in the current society?

A final question that may remain is **what can be done in the current society to move closer to this point?**

Though the current society is poisoned with conservatism at every corner, there are many currently existing examples of VSRs being used in practice today as well as adjacent models as a counterculture to conservatism, the largest example of the former being polycules, and examples of the latter consisting of the small minority of “parents” who, against statist incentives, do not wish to maintain the family institution but are forced to do so by the state, both internally by government legislation and externally through the state’s use of age restrictions encapsulating the society, therefore these “parents” engage in everything they can to

ensure the individuals that the state is making them slave owners of can exercise their autonomy as much as the parental authority granted by the state permits them to allow.

Two forms of terminology describing the latter example are “permissive parenting” and “uninvolved parenting”; both of which while not being as liberatory as VSRs, are as much as currently existing “parents” can do in the current society to go against the nature of the family institution and ensure the individuals they’re supposed to own have as much autonomy as can be granted within the current institutions.

The two are very similar in that both involve the ruling authorities only ever going out of their way to rule over their slaves when the state explicitly requires them to, but outside of those scenarios the individuals they’re expected to own are free to do as they wish to the extent that they do not draw the ire of the state; they in essence have similar autonomy to non-“children” minus the state still imposing age

restrictions externally.

The only minuscule difference between the two is that “uninvolved parenting” stops right there at liberating the “children” to the extent that they can be liberated, and essentially leaves “children” and non-“children” to go on about their own lives from that point, while “permissive parenting” maintains that the “parents” should still make some sort of voluntary effort to be a figure in the “child’s” life as a role model or guide of some sort; it is essentially the difference between a sort of pseudo-individualism (uninvolved parenting) and a pseudo-VSR (permissive parenting).

Both of these, while not being as liberating as genuine VSRs, are great things that existing “parents” can do, and in fact, the *only* thing they can do in the current conservative society if they wish to combat the slavery institution and conservatism as a whole without directly drawing the ire of the state.

In conclusion, it can be determined that the entire concept of the family institution in all its forms is an unjustifiable ageist and ableist conservative system of slavery, and there can be no path forward towards progressivism and liberation without its complete and total abolition and destruction, in favor of purely voluntary social relations of which every party chooses to opt-in to as its replacement. These social relations can take on many forms; some suggested have included ideas such as communal living, or shared housing, all of which would operate on a solely voluntary basis. You do not need the “consent” of some arbitrary individual who has nothing to do with the situation to take an action; only you can choose, decide, and determine your own decisions.

A proper theory towards liberation has been put forth by the platform of the Libertarian Party Audacious Caucus, namely “We believe that "children" are human beings and, as such, have the same rights as any other human beings. Any reference in this platform to the rights of human beings includes "children." We believe that "children" have the moral authority to live their lives independent of externally imposed authority, and challenge the right of anyone to impose restrictions on them based

[solely upon their age.](#)”, as well as the National Youth Rights Association, which is opposed to “[unfair or prejudicial treatment of people and groups based on characteristics such as race, gender, age, or sexual orientation](#)”.

The abolition of the family institution is absolutely critical to the liberation that a true progressivism would bring, but sadly many falsely labeled “progressives” have let ageism, ableism, and the family institution slip right into their theory due to how much they encapsulate the current society. This, among many other things, is what makes Noveltism distinct as a true and consistent theory of progressivism and anti-conservatism.

Abolish the family.

Useful links:

https://lpedia.org/wiki/Libertarian_Party_Audacious_Caucus
<https://web.archive.org/web/20220428130719/https://sci-hub.se/10.1080/10665684.2015.1057086>
<https://www.youthrights.org/issues/age-discrimination/>
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